

SUKTA VII. (LXXXVIL)

The doilies arc- the A^{vr}xs; the *Rishi* is DYOIMKA
 the son of
 VA^{IS}HTITA or PHİYAMED HA of the family of AXGIHAS or
 KRISHNA ;
 the metre Is *Prityd'Jta*.

- x. 1. ASWINS, your praise is filled with
 plenty¹ as a
 well (with water) in time of rain;
 hasten hither;
 it is especially dear to the *Sorna* when it
 is effused
 in the brilliant (offering); drink, leaders
 (of rites),
 as two *Gauras* (drink) at a pool.²
2. Drink, ASWINS, the exhilarating
(Soma) as it
 drops³ (into the vessels),—seat yourselves,
 leaders,
 on the sacrificial grass ; rejoicing in the
 house of
 the worshipper/ drink the sacred beverage
 with the
 oblation.⁵
3. The worshippers⁶ have invoked you
 with all

¹ *i.e.* It brings abundance to the worshipper. (In
 89. 2, *dy-*
umni is explained " glorious/") Another
 interpretation takes
Djdf/uti as for *Dt/ictMiiko*, " Aṣwias, Druninika is
 your praiser."

~ Cf. viii. 4. 3.

³ *Gliirwa* may also be taken for the earthen pot
 called *maJid-*
ri/vj, anl signify the milk Loiled in it. "Drink,
 As wins, the
 exhilarating 'Sorna} anu the railk."

⁴ Literally " in the house of the man ^{3j} *manusho*
durone, *i.e.*
 the sacrifice which is as a home to the deities, cf.
 v. 76. 4.

⁵ Or this clause may mean " protect our lives
 together with
 our wealth/³

€ P/«7ff.'<:(fffA«A,litoi<ai'y "tfe)se whose
saciiifices are acceptable.¹¹
The commentator also suggests that it
may refer to the *Rishi*
Priyamedha {viii. G8. 69), the plural
being used as honorific.